

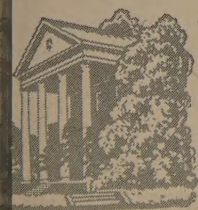


# FINDINGS

SEPTEMBER 1958



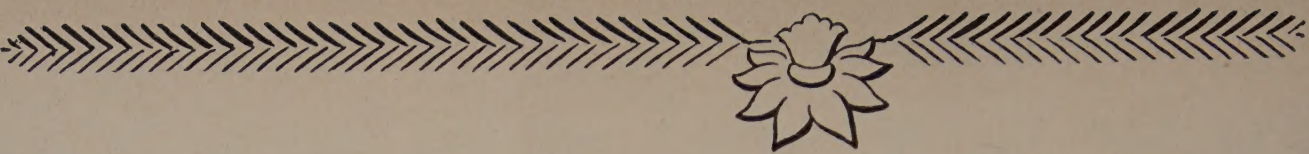
*The Rt. Rev. Henry Knox Sherrill, Presiding Bishop, and Mrs. Sherrill*



- 5 Take Heed That This Child . . .
- 6 Reverend Father in God, I Present . . .
- 10 What Is the Seabury Series?
- 12 Planning Your Year's Work
- 15 Creative Dramatics in the Classroom
- 17 Your Parish and General Convention

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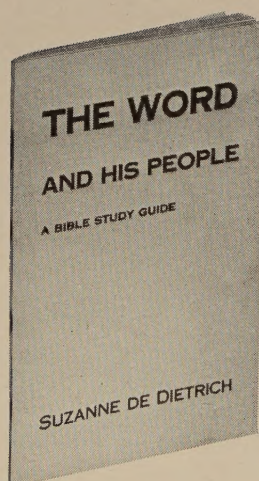
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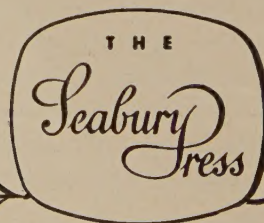
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• Two Seabury Series  
Films Announced

Two 16mm sound motion pictures have been produced by the Department of Christian Education to assist parishes and missions in their teacher training efforts. They were filmed at St. Matthew's Church, Wilton, Conn., under the direction of Mr. LeRoy Stone, an independent film producer, with the Rev. John G. Harrell, Executive Secretary of the Division of Audio-Visual Education of National Council, as executive producer.

The first film, *Here and Now*, introduces us to the boys and girls in a fourth-grade class and to their teacher and observer. Some of the leaders' expectations for the following Sunday are voiced. Some of the mid-week experiences of the pupils are seen. The class session the following Sunday is documented. The teacher and observer then discuss the session after the children leave.

The second film is *Going On from Here*. It shows the teacher and the observer in their midweek preparation—discussing their previous session, making a lesson plan, and then executing it the following Sunday. This film discloses some techniques of lesson planning and shows how one session builds upon another. Both films may be viewed profitably more than once.

Each film can be purchased by churches from The National Council at a special subsidized price of \$125.00 or can be rented from the Audio-Visual Library, 281 Fourth Ave., New York 10, N.Y. Several parishes may share in the purchase, thus increasing the availability of the films and reducing their cost. Diocesan libraries may purchase the films for rental purposes.

The October issue of FINDINGS will carry an article describing interesting episodes connected with the production of *Here and Now* and *Going On from Here*.

CHRISTIAN  
EDUCATION

FINDINGS

Contents for September 1958

Volume 6, Number 7

ARTICLES

- 5 **Take heed that this Child . . . be brought to the Bishop to be confirmed.** The Rev. Randall C. Giddings, formerly Rector of St. John's, Franklin, Pa., and now Rector of Christ Church, Redding Ridge, Conn., describes how he helped parents and godparents fulfill this responsibility.
- 6 **Reverend Father in God, I present . . . these persons to receive the Laying on of Hands.** The Rev. William Sydnor begins a two-installment article reporting a ten-session confirmation class for seventh- and eighth-grade pupils.
- 10 **What is the Seabury Series?** The Rev. David R. Hunter, Director of the National Council Department of Christian Education, answers this question for the benefit of new teachers and newcomers to parents' classes as well as to refresh the minds of those who are already acquainted with the Series.
- 12 **Planning your year's work is strongly recommended for all church school teachers.** The Rev. Frederick B. Wolf, Associate Secretary of the Leadership Training Division, comments on notes made by Alice Valkenburgh, a teacher in St. Matthew's Church, Wilton, Conn.
- 15 **Creative dramatics in the classroom is recommended by the Rev. Francis W. Voelcker, Executive Secretary of the Unit of Evaluation, for all grades from nursery through junior high school.**
- 17 **Your parish and General Convention is a subject of special interest this fall. The article tells where you can find information, especially in Forth and Churchways, to bring General Convention "home" to all parishioners.**

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FINDINGS

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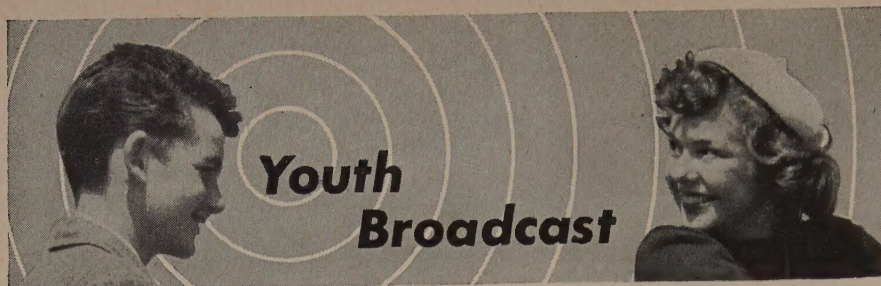
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## Youth Broadcast

### How to Plan Junior-High Work

We have been doing some figuring and have made the following discovery: in the three years of junior high, the average total time a young person makes available to the Church is twenty-six days! Twenty-six twelve-hour days out of three years! Depending on the way a junior-high student spends the summer, the Church's time in his life may be less than that. Is your parish using enough care, insight, and wisdom in planning for the few precious hours you will have with these young people *this year*?

Here is a September check list which may help you look ahead through the next weeks and months of ministering to junior-high youth.

#### Over-all Planning

1. Have teachers and advisers been secured for the junior-high classes in church school and the junior-high youth group? Are there *two* advisers for the youth group as well as a teacher *and an observer* for each class?

2. Is the rector meeting with teachers of junior-high classes, adult advisers of junior-high groups, and several concerned parents to discuss and formulate the purpose and place of junior-high work in the total parish program? The Seabury Series teacher's manuals provide excellent resources for these meetings. See:

Seventh Grade—*Why Should I?* (rev. ed.), pp. 16-23

Eighth Grade—*What About Us?*, pp. 17-19

Ninth Grade—*Growing in Faith*, pp. 6-8

3. Have you compiled a list of all junior-high young people? It should include those who are already in junior-high grades and those who begin junior high in September. It is also desirable to include the following information: address, parents' names, telephone number, birthday, public-school grade, communicant status, membership in other organized groups.

4. Have plans been made to get in touch with everyone on the list?

5. If a new junior-high youth group is being formed, which grades should be included? Some parishes find it better not to include seventh-graders. Others

combine seventh and eighth grades and separate the ninth, or combine the ninth and tenth grades. The number of young people eligible and the leaders available may decide this matter for you. It is also wise to keep the following considerations in mind: the grades that are kept together in the public school system; the years in which your young people are confirmed; the desirability of progression in learning activities; and the attitude of the young people in one grade toward those of another.

#### Suggestions for Adult Advisers

1. Have you read the descriptions of seventh-, eighth-, and ninth-grade needs and concerns in the Seabury Series teacher's manuals? Valuable insights are listed in the following places:

Seventh Grade—*Why Should I?*, pp. 5-10

Eighth Grade—*What About Us?*, pp. 17-19

Ninth Grade—*Growing in Faith*, pp. 9-13

2. Do you have a representative committee of young people to meet with you to help in planning?

3. Have you thought about these beginning points:

a. If most members of the group are confirmed, can they cooperate with the senior-high group in observing the Corporate Act "Holy Communion For All Young Churchmen" on September 7, 1958?

b. Would conversations on new experiences at school or on summer experiences—work, vacation travels, camps, and conferences—help the group to become acquainted?

4. Have you checked the Church calendar for opportunities for learning through participation in:

a. Halloween and All Saints' Day. Are your junior-high students taking part in the UNICEF program?

b. Men and Boys' Advent Corporate Communion. An Advent hymn singing program would be appropriate. (See the 1958 EYC Notebook course "The Hymnal Sings.")

c. The drama service *The People Were in Expectation* by the Rev. Harold Bassage (The Seabury Press, \$.65). This would be excellent for informal reading or formal presentation.

d. Christmas and the Epiphany. In what pageants or Epiphany services can the junior-high group help? Can one of their own programs be a Feast of Lights service?

e. Shrove Tuesday and Ash Wednesday. Does anyone need waitresses and coffee pourers for a pancake supper?

f. *Turn Unto the Lord*, a drama service by the Rev. Harold Bassage (The Seabury Press, \$.65). This might be a new and stirring experience in an Ash Wednesday afternoon service for children.

g. Lent. If mission study is not being conducted in the church school class, it might be a good activity for your junior-high group.

h. Easter. Any group plans should yield to family plans for Easter Day. During the Easter Season, Easter hymns are a good resource. (See the EYC Notebook course "The Hymnal Sings.")

i. Whitsunday. Perhaps your senior-high and junior-high young people could present Harold Bassage's drama service *Ambassador of Fire* (The Seabury Press, \$.65). Junior-highs could serve in the speaking choir.

5. In what other parish events can the junior-high group be included? The annual parish meeting? Parish dinners? Bazaars? Every Member Canvass? Patronal feast or festival? Youth Week, January 25 through February 1, 1959? Episcopal Young Churchmen's Sunday, May 10, 1959?

6. What dates at school are important to watch for in relation to your group? Special athletic events? School plays? Exams? Dances?

#### Coordination Through the Year

As you go forward in your planning, you should keep in mind the objectives for your group which were outlined with the rector and all other concerned parishioners. (See "Over-all Planning," item 2.) Here are some emphases to be thought about during the year:

1. Are there provisions for learning about worship through participating in and leading worship services?

2. Are you alert to when Bible study can be relevant and helpful?

3. Is there constructive growth in personal relationships as a result of your committee work, discussions, and recreation?

4. Can your meetings supplement what junior-high young people are handling in their church school classes and provide experiences which help develop and strengthen insights gained there? Are you having regular meetings with the teachers of these classes?

—LOUISE HATCH

FINDINGS



# Take Heed That This Child...



How one church—St. John's, Franklin, Pa.—helped parents to fulfill the obligation which they accepted when their children were baptized.

by Randall C. Giddings

OUR young people were planning to attend a barn dance in a town ten miles away. All "hot-rodders" were anxious to drive, but we feared the possibility of an accident. So we invited the young people's parents to discuss the problem. They agreed to share the cost of a bus. Eighty youngsters attended the dance, a happy affair which led to many repeat performances.

Shortly after the first dance, the bishop came for confirmation. He asked the class the required questions: "Do ye . . . renew the solemn promise and vow that ye made . . . at your Baptism . . . ?" and "Do ye promise to follow Jesus Christ as your Lord and Saviour?" (Prayer Book, pages 296-297) These promises are as sacred as any pledge or vow can be. It suddenly struck me more forcibly than ever before how much we were asking of the children. I was also struck anew by the seriousness of the promises an adult makes when a child is baptized. As parents or sponsors, it is our duty to prepare our children for making the sacred confirmation vows, for at each baptism we have answered "I will, by God's help," to the following questions: "Wilt thou also on thy part take heed that this Child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health?" and, "Wilt thou take heed that this Child, as soon as sufficiently instructed, be brought to the Bishop to be confirmed by him?" (Prayer Book, page 277)

## *A Decision Is Made*

Because of the bishop's visit that day, a resolution formed in my mind. I determined to involve par-

ents more responsibly in the health of their children's souls, just as, in the matter of hiring a bus, I had engaged them recently in their children's physical well-being. I laid this idea before the vestry. Together we read the baptism and confirmation vows and discussed what responsibilities they placed on us. As a result of this discussion, our parish Christian Education Committee was asked to plan for more adequate preparation for confirmation.

This decision to help parents, godparents, and children fulfill their obligations was published in the parish leaflet and mailed to all parishioners. The whole life of the parish began to emphasize this aspect of Christian education. An infant was baptized at a Sunday morning service. The Offices of Instruction were read as part of the service on two Sundays. Sermons were preached to help parents understand their responsibilities. Brief instruction periods at the time of the announcements were directed at members of the junior choir who would be in the next confirmation class. We explained various parts of the services and spoke about the strength and encouragement which comes to us from God through Jesus Christ by the gift of the Holy Spirit in the Church.

## *The Parents Meet*

The next big step in carrying out our decision was to hold meetings for parents. At these preparatory meetings questions that the Christian Education Committee had been thinking about were brought before the group: "Do we really care enough for our church school program? What do we remember about our confirmation instruction? How do we deal with



lying and truancy?" As members of the group grew to know and trust one another, questions common to all parents began to evolve.

With some interest and concern stirred up, our next project was a leadership training course for the parents of children to be confirmed. We used the National Council guide *Preparing Teachers of Grades 1, 4, & 7* (now out of print), and found that it was helpful in presenting the Church's philosophy and method of Christian education with parents, too. We also used Donald W. Crawford's *A Parish Workshop in Christian Education* (also out of print) and found the sections on "What Is a Parish?" and "What Does Experience Teach?" to be of real help. Another year, when we included both parents and other adults, we studied Donald E. Bodley's *How Shall I Teach?* (Diocese of Michigan, teacher's book \$1.00, trainer's guide \$1.50). All these groups were asked to fill out weekly postmeeting reports (P.M.R.'s), and an evaluation was held at the close of each series to help the leaders plan for better meetings. We found that sometimes we had covered material that the participants already knew, but the reactions on the whole were favorable.

### *The Effects Are Seen*

Not only were there favorable verbal reactions, but we were able to perceive other results as well. Some parents who had been infrequent churchgoers

began to come to church regularly. Several fathers became lay readers. Parents came to realize that in the home, at almost every moment, they teach not only by words but also by attitudes and actions. In the sessions, the parents had been given an opportunity to articulate their deep personal convictions. As a result their faith was fortified, and they began to live more joyfully.

The greatest effect, however, was in the lives of the children. We discovered that much of the material we dealt with in their confirmation class had already been discussed at home. Apparently this made the class more interesting; the class had almost perfect attendance over a six-month period. Perhaps most important of all, the children seemed to recognize that each person counts. Of course they could not put this conviction into words, but they did express it in action: they showed respect for one another. An enthusiasm for the Church had been developed, too. They wanted to participate in the life of the parish. They read the bulletin and asked if they could attend certain meetings; and they would offer their services (to help in the kitchen, for example) for other groups in the parish.

Through all that went into this program we have developed cohesiveness and unity between children and their parents and within the parish as a whole. This unity can only be described as a redemptive experience of the Church as the Body of Christ.

# Reverend Father in God, I Present ...

by William Sydnor

THE rector of St. Luke's Church, Darien, Conn., assigned to me the responsibility of instructing a confirmation class of seventh- and eighth-grade students. There would be nine one-hour Sunday afternoon sessions before the bishop's visit. In addition, there would be one follow-up session after the class was confirmed. The church records revealed that there were seventy possible candidates for the class. For a crowd that size, the chapel was the only feasible place to meet. Sixty boys and girls turned out; of these, fifty-six were confirmed three months later.

The following decisions were reached before the class began:

1. To use the confirmation service as the starting point of the course since all the class members would be interested in what was said and done at this service.

2. To let the subject matter of the sessions grow out of the bishop's two questions in the Order of Con-

firmation. The promises made by sponsors in baptism would be used also, as background. It was decided to stay within this framework and move in whatever direction seemed most appropriate.

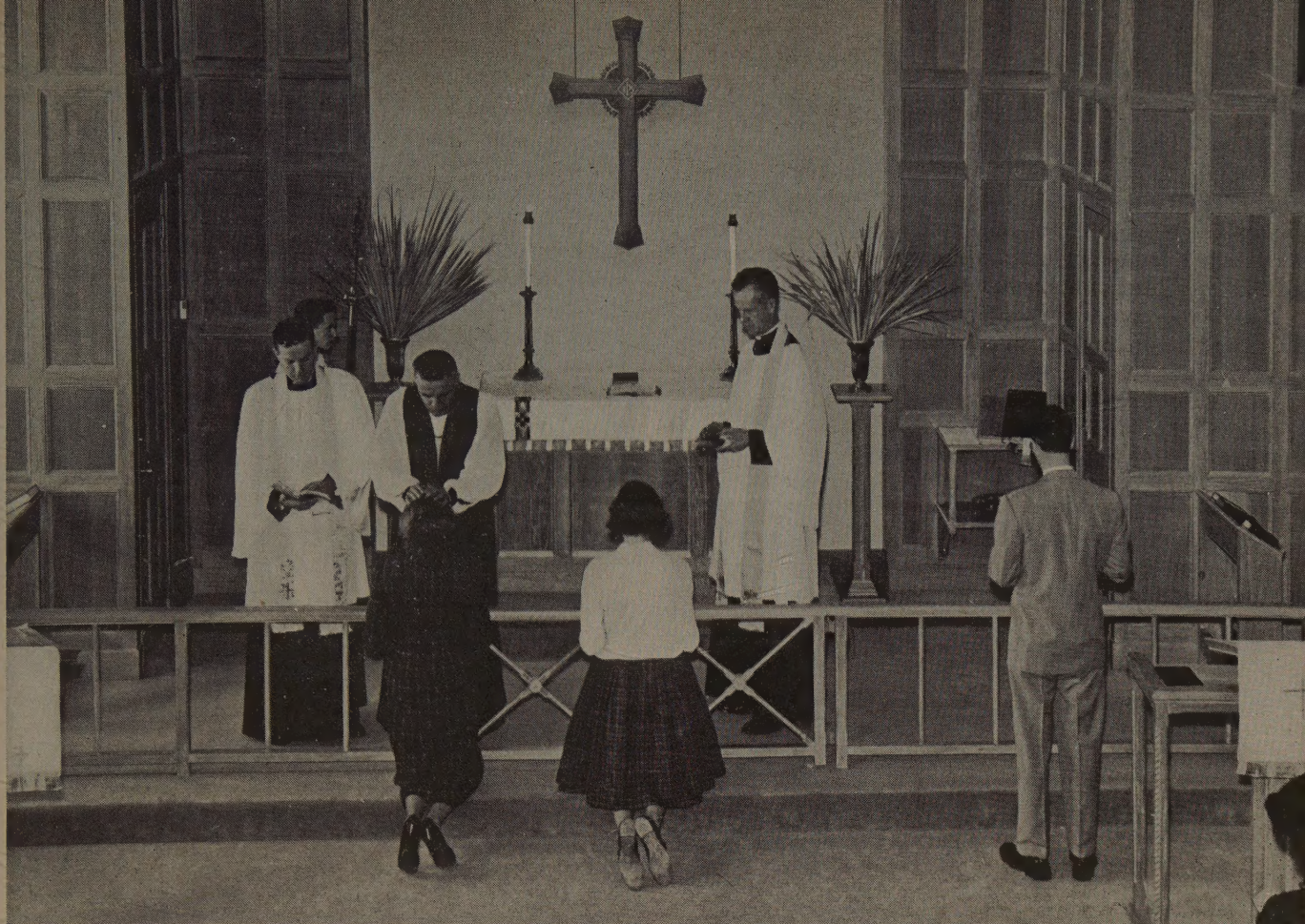
3. To show that respect for the Christian Church involves respect for its teaching. Therefore, the course would have substance and would make real demands on the students.

4. To make a real attempt to hear what the class members were thinking and asking.

5. To make the classes a growing experience for the leader as well as for the members. To this end, every effort would be made to establish an honest and frank atmosphere where questions could be heard, considered, and, in some cases, recognized to be unanswerable.

6. To secure several adult assistants to help with class-session mechanics. Several parents were enlisted. As it turned out, two adults served faithfully the whole time: one was the parent of a member of the





The emphasis in the instruction given these young people in their preparation for Confirmation was to help them know that

they were to become informed, dependable Christians ready to take their places as responsible members of the Church.

class; the other had no child in the class but asked to attend the sessions as a refresher course. There were usually one or more parent "visitors" who were pressed into service.

### *The First Class Session*

The first session was chiefly orientation and getting acquainted. The date and hour of all class meetings and of the confirmation service were posted on newsprint so everyone could see them. This information was in full view at every class session.

The leader then gave a survey of what would be expected of the class members. He stated quite frankly that the course would be hard but interesting. The candidates would be expected to attend every session and would be required to make up any sessions they missed. There would be memory work, three written book reports, and a written final examination. It was carefully emphasized that it was possible for anyone to pass the course if he did his very best, no matter what kind of student he was at school. It was also emphasized that it was possible to fail the course and not be confirmed.

The class got down to business by going over the confirmation service together. That the service was going to be the climax of their series of classes was the purpose they had in common. The leader pointed out that the words, "Reverend Father in God, I present unto you these persons . . .", meant that he would

vouch for them. He would be assuring the bishop that they were people who knew why they were there; that they were informed, dependable Christians ready to take their places as responsible members of the Christian Church. This was why the classes were serious business to the leader, he explained. He promised to be fair and honest with the members of the class. He also had to be fair and honest with the bishop.

The whole service was examined quickly, and then the leader went back to the bishop's questions. The class discovered that his first question pointed to responsibility, his second to discipleship. Both of these questions would have to be explored if they were going to give a responsible "I do" to each question.

### *A Chance to Speak*

Several devices were used to give each member of this large class a chance to ask questions and express opinions. The methods used provided a way for even the shyer members to "speak" to the group. They were also used to guide the leader in knowing whether he was understood and whether his remarks were pertinent to what the class wanted and needed to know.

One such technique, which was used in several sessions, was called "listening posts." In the first session, before the exploration of the confirmation



**Several devices were used to give each member of the class a chance to ask questions and express opinions and to guide the leader in his presentations.**

service began, the class was divided into four listening posts or sections. Each was to listen for a different thing.

Post 1. What we agreed with.

Post 2. What we did not understand.

Post 3. What we would like to hear more about.

Post 4. What was left out.

At the end of the explanation of the service, the listening posts met for ten minutes to compile their reports. One of the assistant leaders headed each section simply by standing in the aisle and having the members of his listening post turn and face him. The assistant leaders reported back to the leader who wrote the questions on the board. The closing fifteen minutes of the session were used to answer some of these questions.

In one session, when the Lord's Prayer was explained, the members of each listening post were asked to select and instruct one of their number to represent them on a panel. In the closing fifteen minutes, two boys, two girls, and the leader discussed their questions about the Lord's Prayer and a multitude of unrelated subjects. This procedure made a big hit. At the end of the series many of the class said they thought this was the best session they had had. One girl analyzed the reason rather accurately in these words: "Sometimes when you answered questions we asked on the written sheets, the person who asked the question might not have understood the answer. But when you answered them in the panel, we had more of a chance to discuss the answers, so we all understood them."

Another procedure, which was used at the close of all sessions, proved to be especially valuable. Everyone was given a mimeographed opinion blank with space for four comments:

1. Something I didn't have a chance to say:
2. Something I didn't understand:
3. Something I heard you say:
4. Something I didn't want to ask out loud:

In asking the boys and girls to fill out the opinion blank, they were assured that spelling was unimportant and that this was not a test. It was a way to let the leader know what the class was thinking, not a way of checking individuals. The young people were told to put their names and the date on the back of the folded paper. This was how the roll was taken, so everyone had to turn in a paper.

The opinion blanks proved to be a major teaching tool. The leader spent the first twenty minutes of each session addressing himself to the most provocative questions on the blanks. This was both review and elaboration of the previous session. The leader found that the opinion blanks were of great value also in keeping him abreast of class thinking.

### *A Typical Session*

After the first session, the one-hour class procedure generally followed this pattern:

- 4:00 P.M. Opening prayer. Announcements if any (usually posted and called to the attention of the class)
- 4:05 P.M. Discussion of questions from the opinion blanks of the previous session
- 4:25 P.M. Presentation of the topic for the day—usually with some class-involvement technique such as listening posts
- 4:35 P.M. Small group meetings to discuss the presentation
- 4:45 P.M. Answering questions which came out of the small groups
- 5:00 P.M. Opinion blanks

### *The Class Speaks*

That the class members were stimulated to do some deep thinking was evident from the questions and comments turned in on the opinion blanks. For example, the young people wanted to know:

"How can I work for the spread of Christ's kingdom?"

"What does giving for the spread of Christ's kingdom mean?"

"Is confirmation hard? Just how serious is it?"

"Did Jesus do all the things the Bible says He did, or are some of them fiction?"

"If some things aren't true, why are they in the Bible?"

"I heard you say that in 1980 the Christian Church is going to look up to people like me as leaders."

"Couldn't it be possible for another Son of God to be born in this modern world and really have as great an influence?"

"Where did the contents of the Prayer Book come from, aside from the Psalms? Did somebody write it based on the Scriptures?"

"Is it wrong to take Communion if you are not confirmed; is it wrong to miss Communion if you are confirmed?"

"Would I be losing faith in God if I wondered whether He existed?"

"Will we be able to understand the church service and sermon better after studying for confirmation?"

"Why are psalms read responsively?"

"When I think of the creator of the earth, I think of the Lord. Then I think of all the things scientists say and what the Bible says, and it doesn't coordinate."

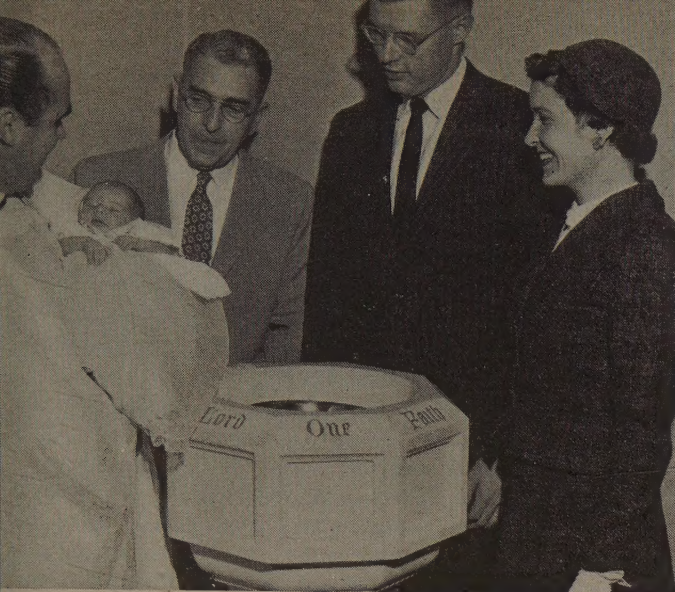
"What would you say is the climax of Morning Prayer?"

"Do people believe in Christ just because the Bible says He really was?"

"How many times a week can you take Communion?"

Some opinion blanks gave leads as to where the class might move next. "I want to know about the Lord's Prayer." "What kind of things did Jesus do?" "I would like to learn more about the Crucifixion."





"Dearly beloved, ye have brought this Child here to be baptized . . ."

"What do the Church colors mean?" "What prayer do you say when you come back from Communion?" "I think more emphasis could be placed on the different parts of the service."

The comments also indicated whether a subject had been adequately treated in class (sometimes deflating the leader's ego). "I heard you give the meaning of the bishop's first question, but not too clearly." At the end of a session on Holy Baptism, a boy wrote, "I don't understand baptism." At the end of a session on the meaning of the Creeds, a girl wrote, "How did the Creeds get their names? What is the difference between the Creeds?"

Sometimes questions revealed that the young thinkers were miles away from the subject of the session: "Is the church ever locked?" "How come forty is used so often in the Bible?" From a boy: "Are there woman ministers in the Episcopal Church?" "Why are church seats called pews?"

Almost every week there were some personal questions. Some of these revealed a genuine interest in getting acquainted with the leader. "Why did you want to be a minister?" "Why do you go to church?" "Did you ever think you would become a minister when you were a child?" "How long did you have to study before you became a minister?" Frank answers were given to these questions. They gave the class a chance to know firsthand something about Christian commitment.

It is easy to see that these probing questions revealed something about the questioners themselves. Other questions were even more revealing. "Do you have to be confirmed?" "I wish I could borrow a Prayer Book." "Does it take a long time to learn about Christianity?" "Why should we follow Jesus Christ?" "I am not sure if I want to be confirmed this year." "I heard you say that you don't have to get confirmed." "Do we *have* to go to Sunday school after we are confirmed?" "How can you learn to feel the deep sense of forgiveness in Holy Communion or know that you are forgiven?" Such questions were always taken seriously and answered frankly.

## Stumbling Blocks That Weren't

The promised hard work brought some negative reaction. On the day the class received the first book on which they were to write a report, a girl wrote: "We have so much work to do in school that it seems like we will never get all our confirmation work done." Evidently she found a way to solve her problem, because on her final examination she wrote: "In order to persuade someone my age to come to classes like these, I would tell them what a wonderful opportunity it is to learn more about Jesus Christ and to read some excellent books concerning the Church and other things." In this same connection another person wrote: "I think the book reports and papers we had to do were good practice, and I learned a lot."

The only discipline problem of the entire three months was handled through the opinion blanks. A girl wrote, "I don't understand why you don't make those boys in the back stop whispering. They bother us." At the following session, the leader told the class, "Someone has written that the whispering of other people is distracting. I'm not looking at anyone, but if this applies to you, please shut up." Opinion blanks at the end of that session indicated that two boys had gotten the message. As one of them wrote, "I heard you say, 'It annoys some people if others are talking, so please *shut up*.'" And they did.

All in all, the opinion blanks seemed to have accomplished their purpose and more. On the final examination, one girl underscored the importance of the regular use of opinion blanks: "I thought it was a good idea when we got those sheets at the end of each class. I got to write down things I didn't understand and other people wrote things which helped me that I had never thought of." But there were some who wrote frankly in this vein: "I think you should let the children speak more often."

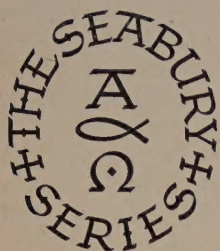
## The Subjects Discussed

As was indicated above, the first session pointed up the importance of the bishop's two questions in the confirmation service. This led the class in the next session to examine the promises their sponsors had made for them in baptism. This in turn led to a consideration of how we can know the things necessary to our soul's health. In succeeding sessions, the class explored why we worship God regularly in church, church manners, and the meaning of the Order of Morning Prayer. Then, through a return to the sponsors' promises, they got into the Creed, the Lord's Prayer, and the Ten Commandments. "My bounden duty" as a member of the Church (Book of Common Prayer, page 291) was used as a summary session the week before the bishop's visit. A full discussion of Holy Communion was scheduled for the follow-up session on the Sunday after confirmation, and the first Holy Communion for the confirmed young people coincided with an instructed communion service for the parish.

Editor's Note: Next month Mr. Sydnor will conclude his report by describing the work he required of his class: book reports, memorization, and a final examination.



# What Is the Seabury Series?



by David R. Hunter

This explanation of the purpose and method of Department materials is reprinted from *Preview*—1958-1959

THE Seabury Series is the educational program provided by the National Council for the Sunday church school. The purpose of this program is to relate the faith and heritage of the Church directly to the daily lives of children and adults.

The importance of this purpose is to be seen in the fact that the Christian revelation is not a message about God; it is the living God Himself who "for us men and for our salvation" came among us. Growth in knowledge of this revelation, then, is not only education in the facts of our Christian heritage but also a living knowledge, a faith-full response to God. And since God does not withhold His grace from any of His creatures, regardless of age, it is the Church's supreme responsibility to enable children, young people, and adults to respond now, at every hour of every day, to the demanding and the reconciling acts of Almighty God.

The Seabury Series is a straightforward attempt to bring to bear the forces of the church school, the home, and the total educational program of the parish to this end. It is based on two imperatives:

1. Christian education must provide people with the Christian nurture they need at every moment of their lives;

2. Almost any devoted Christian can be an agent to provide such nurture, but he must be given preparation and continuing counsel.

The objective is *response*. The time is *now*. The place is the *lives of our people*, both those who learn and those who teach.

## *The Twofold Nature of Christian Education*

All teaching, whether Christian or otherwise, has a twofold nature. There is, on the one hand, the body of learning and experience to be imparted and, on the other, the readiness of the learner to receive and make his own what he is being taught. In secular education, this readiness to receive depends upon the learner's capacity and upon a progression from simple subjects to more complex ones. The small child learns by observation, experimentation, and play. He progresses

to the fundamental skills of speaking, reading, writing, and simple reasoning. Step by step we build on these skills as he advances into the fields of language, history, science, and the arts. In Christian education the twofold nature of teaching also exists, but with a unique difference. We are never too young or too old to be nurtured in the Christian faith, and there is nothing that we more deeply need at every age. The subject we teach is always the same, and it is our job, as Christian educators, to reach our *children* in terms simple enough, and *adults* in terms of sufficient maturity to evoke their meaningful response.

In Christian education the body of learning and experience to be taught is the Christian faith. We do not teach it in a vacuum. We teach it in the fullness of life to fellow heirs of God's redeeming love. What this means is that the teacher of each age group starts from the same point of departure: his purpose is to share the faith and heritage of the Church. When he begins to plan how he will do so, however, and especially as he encounters his class, he must deal with his subject in accordance with the best appraisal he can make of the religious needs of that class. It is this readiness to enter more fully into the Christian faith which he, acting as a member of the Church, seeks to develop and change.

Hence, the teacher's primary task is to keep the teaching operation an ongoing process whose nature is constantly being refined both by the faith of the Church and the situation of the learner—his readiness to receive and make his own the life-changing impact of the Gospel. To enable a teacher to maintain this balance between *what* is being taught and *who* is being taught is not only good education; it is essential Christian theology.

The Seabury Series is constructed in such a way that at each age level it attempts to provide the maximum opportunity for teachers to maintain this balance of subject matter and living faith.

For instance, the little child needs to know that the same God who made the heavens also made him and cares for him. He needs to know this in relation to whatever situation of uncertainty or loneliness or fear he finds himself in. An older child needs to reckon with the fact that laws are not made by man alone; some are made by God. And the child can understand this best in relation to his own confrontation of law. When a bit older, he needs to face the stark fact of his inability to keep these laws when he relies only upon himself. An adolescent must be confronted, among other things, with the meaning of decision in relation to the choices he is constantly making. And an adult repeats these learnings again and again, like the recurring cycle of the seasons, at ever deeper levels of meaning.

## *Help for the Teacher*

The ability to teach effectively is an art not easily acquired in any field of learning, and teaching a program rooted both in the Christian faith and in the down-to-earth religious condition of the learner is an especially demanding ministry. Yet this is the nature of the ministry which belongs to every Christian. The Church's only proper response is to provide suitable



resources and adequate teacher training. Either the average lay teacher must be given help before and during his teaching, or failure ensues. The teacher fails, the course fails, and, more particularly, the clergyman canonically responsible for the Christian teaching in his parish fails in that responsibility.

But the answer to failure does not lie in simplifying the program, for Christian education deals with the most profound facts of our lives. The same failure occurs when "simple" materials are used which ignore the fundamental twofold nature of Christian education. The average teacher who is given a prefabricated lesson, written by someone who does not know the members of his class, a lesson which will be used willy-nilly whether it is relevant to their needs or not, can fail even more completely. The failure in this case will not be so obvious. It can carry with it the illusion of success, since the teaching of facts is not without its meaning and rewards. But if the teacher loses vital contact with his class (if indeed under a prefabricated system he can ever gain such contact), the true function of Christian education will not have been performed. Christian education is a reality only if the learner is led to respond positively to the actions of God in his life.

The Seabury Series, therefore, says that no teacher should be commissioned to teach the Christian faith who will be left to the mercy of a teacher's manual and such other materials as he can discover for himself. It is predicated on the fact that he needs training before undertaking to teach and assistance throughout his teaching ministry. The faith of the Church can be successfully taught in our church schools only to the degree that the parish, and its representative the teacher, are able to convey that faith to individual learners.

In the Seabury Series and materials related to it, training and support for the teacher come from five separate but related sources. Only when all five are vigorously pursued does the teacher have sufficient backing to do the job which he, in faith, has undertaken. These are the five necessary elements.

*Tested Guidance:* Each teacher's manual in the Seabury Series provides information about the characteristics, interests, and concerns of children of a specific age. It also provides a variety of procedures designed to help the teacher get to know the members of his class and to encourage their enthusiastic participation. The resulting personal involvement can become the gateway to a nurturing ministry. Also supplied in abundance are subject-matter resources which experimentation has proved valid for children of a given age. *The spring of 1958 marks the appearance of manuals for grades one, four, and seven in completely revised form. A careful study and evaluation of the use of these courses in the original edition has made it possible for them to be greatly strengthened.*

*Subject Matter:* It is not an exaggeration to say that the Seabury Series provides teachers with more subject-matter resources than any other curriculum produced by any church in this country. The six volumes of THE CHURCH'S TEACHING are intended to be in the homes of all teachers or readily available

to them as they make their weekly plans. These volumes, plus the Bible, the Book of Common Prayer, and The Hymnal 1940, are the primary written resources for the course. They are supplemented by the ongoing life of the parish.

*Teacher Training:* In addition to many field training services offered by the national Department of Christian Education, the Seabury Press now includes among its publications a teacher training guide which makes it possible for any clergyman of the Church to prepare his teachers for the use of the Seabury Series and to guide them not only during the early months of training, but throughout the year. The full gamut of teacher training assistance which the Department makes available is described in *Preview—1958-1959*.

*Adult Education for Parents:* The Department of Christian Education recognizes that children and young people can have apparently profitable class experiences on Sunday morning without any particular cooperation from their parents. It knows, however, that there can be few lasting benefits from any Sunday church school courses without such cooperation. Consequently, parishes are urged to provide adult education for parents on a weekly basis. This year a new and completely revised manual is offered to guide clergy and lay leaders in setting up and conducting such a class.

*Family Worship in the Church:* Family participation in the full, rich Prayer Book worship of the Church is the backbone of the whole structure of Christian education. Families are therefore encouraged to worship together in Church each week. This is necessary to the religious life of the home, and is consequently a significant factor in the religious education of children and their parents. Moreover, this common experience of corporate worship furnishes church school classes with a vital source of subject matter as an expression of the heritage and faith which are ours. It must be emphasized that simplification of our Prayer Book services in an effort to make them "agreeable" to youngsters is no more effective or proper than compromise in the choice of our teaching methods and goals.

### *The Setting*

We are convinced then, that the effectiveness of classes for children, young people, and adults is based on these assumptions: (1) That members of each training team—teachers and observers—have an awareness and appreciation of the Church as a holy community of which they are active members; (2) That this teaching team has the benefit of continuing in-service training; (3) That regular adult classes are held with the purpose of enabling parents to discover the relevance of the Christian gospel to their daily relationships, particularly in their families; (4) That families worship together regularly in the duly constituted services of the Church.

Effective Christian education takes place only when pupils and teachers sense that the life of their homes and the life of the whole congregation reflect the same Christian commitment they are discovering and learning about in class.



# Planning Your Year's Work

by Frederick B. Wolf and Alice Valkenburgh

A church school teacher writes a task area description of her course, and an officer of the Leadership Training Division of National Council adds comments and interpretation to help other teachers.

ONE of the most helpful things a church school teacher or youth or adult leader can do is to write a "Task Area Description." This is a description of two things: (1) the area within human life to be explored in the course and (2) the area within the Church's heritage to be covered during class or group sessions.

Writing a "Task Area Description" is best done well in advance of the beginning of the year's sessions. First read through your teacher's manual or leader's guide; then write out, *in your own words*, a focusing of your work.

Teachers and leaders who have done this have sometimes found it difficult. But they have also found that as a result of writing the description, their work has far greater continuity and they have been freed from aimless wandering from session to session. They find that they can listen better to their pupils because they now have some feeling of what to listen for. They also find their own lives touched by class sessions because, in writing about their work, they have put something of themselves onto paper and into their class.

In the September, 1957, issue of FINDINGS, the Task Area Description was discussed in an article entitled "It's Nice to Know What You're Doing" by the Rev. Elsom Eldridge. (Reprints are available from the Leadership Training Division, 28 Havemeyer Place, Greenwich, Conn.) Recently, Alice Valkenburgh, a teacher at St. Matthew's Church, Wilton, Conn., wrote a Task Area Description for her work next year. She used the revised fourth-grade manual, *Right or Wrong?*, and drew on her preceding year's experience with the original manual. To this she has added some summary descriptions which give a good picture of her approach to her task. Her words are printed in italic type.

*According to the manual Right or Wrong? the aim of the entire Seabury Series is to help each person "find his place in the redeemed and redeeming fellowship of the Church." At first my observer and I had only the haziest idea of what this meant. During this past year of teaching it became a little clearer.*

*Translated into terms of our work with our class*

*of eight girls and six boys, we think it means that our classroom should be a place where the children can be sure of love, understanding, and support; a place where unacceptable behavior will cause disappointment and disapproval but not rejection; a place where each child can say or feel, "I am loved not because I am right or wrong, but because I am who I am." Also, one hopes, it is a place where a child finds out he can turn this around and feel this way about others.*

The distinction between "disapproval" and "rejection" is an important one. It might help to think this through in some concrete example, either in writing or in consultation with your priest or director of Christian education. Note also that this teacher's use of the first person, "I" and "my," rather than the third person, helps her identify herself with the members of the group, their problems and concerns.

*The children in our class seem to know quite well that their parents love and support them. They say they think this is how God feels about them, too. But they are fourth-graders, just beginning to emerge as independent persons, and some of them have no real awareness of their own "personhood." They still don't see what loving acceptance has to do with them personally or their relations with each other.*

It is helpful to sense clearly and sharply the difference between "knowing about" and "knowing." "Knowing about" enables one to verbalize and only verbalize. What the teacher here describes as "real awareness" is a knowing that can be put into words but, most importantly, results in changed attitudes and affects one's decisions.

*Our manual suggests that getting acquainted with one another is a good way to start the year. So, in our first few classes last fall, we talked about ourselves for quite a while: Who we are, what our problems are.*

*Here are some of the things said: "We hate to be different." "We want everybody to like us." But it will take a while for some of us to realize that this is a two-way street. "We hate being laughed at—boy, how we hate it!" To some of us the golden rule is largely a matter of lip service: we're too newly "on our own" in the world, and we have to look out for*





All meaningful education requires hard, quiet preparation on the teacher's part. Looking ahead for a whole year by writing a description of the areas to be considered is the first step.

*ourselves. Do we risk the jeers of the gang by refusing to join in some minor cruelty toward an "outsider," or do we go along with it and try to cope with our guilt feelings later? Do we begin to see our parents as people with rights and failings and needs—or only as pivotal figures in our private universe?*

Note the value of these quotations from the children in helping to identify and spell out a particular problem within their lives. Here again the use of the first person is helpful. It might be well for the teacher to attempt to describe more fully the questions and issues centering around who we are. Could she do so in terms of her own life?

For the children to begin to see that "being liked" is a two-way street may need some testing. Is the question of who we are resolved this simply or in this way? Might this demand to follow the Golden Rule be a demand laid on children by adults but not practiced by adults? Is the problem simply that of beginning to follow the Golden Rule, or is the problem that the Golden Rule is one of those things easier to say than do?

*These problems of right and wrong are some of the things fourth-graders try to sort out. Whenever we, as teachers trying to help, turn to one of the resources of the Church (the Bible, the Prayer Book, or the children's reader), we come across something about the kind of love I tried to describe above. This is the kind that can't be bought or earned by being right all the time; it is love that demands that we try, and yet forgives when we fail. In other words, the love of God. Our nine-year-olds understand this to the extent that they experience it in the love their parents have for them, but feeling this way toward each other is another matter. We can't make this happen. All we can do is create a classroom climate of love and trust for God to work in. This climate makes for creative listening and openhearted talking and is essential to the specific purpose of our course as outlined in the new fourth-grade manual: "To work within the context of the life of the Church in helping fourth-graders recognize and grapple with the issues of right and wrong in their lives."*

The teacher has moved on now to a consideration

of the Church's heritage as it relates to some of the problems she has identified. She is describing some of the ways in which this heritage may speak to the lives of the nine-year-olds in her class.

Note the teacher's statement in reference to outcomes of her teaching: "We can't make this happen. All we can do is create a classroom climate of love and trust for God to work in." This is an honest and realistic facing of her job as teacher. We can do the best we can do—but the results are up to God.

Perhaps it might be helpful for both teacher and observer to dig into the question of what they hope may take place in the lives of the children. Is God's love, as it is known in Christian community, something that enables us to be better adjusted, or something that enables us to respond faithfully in the problems, pressures, and anxieties of our lives?

*Wouldn't it be wonderful if we as teachers could simply hand out the answers on a silver platter! But we don't know all the answers—in some cases there aren't any. And who learns about life by being told? True: the children can tell—and teach—each other, but this is different. Finding out what other fourth-graders think is living. And if, within the Church family, a child discovers he can accept himself and receive the love of others in spite of all the things he thinks are wrong with him, then perhaps the Church can become a source of strength through all his life. Again, we can't make it happen. All we can do is guide the discussion, help identify the problems, encourage an exchange of possible solutions, and make available the resources of the Church that are relevant. Then if a passage in the Prayer Book or Bible, an event in the Church Year, or a particular sacrament has personal meaning and power to strengthen or comfort, an act of grace has occurred.*

Again this teacher identifies the essential element of grace. The description of a child's discovery of grace within his Church family will free the teacher to do what a human being can do and will keep her from trying to usurp the place of God.

*This year we are going to approach the purpose of the course (recognizing and grappling with right and wrong) in three areas. The first area consists of the actual lives of the children, as suggested above. How much simpler it is to work in the other two areas of our course: the Old Testament stories telling how our Bible ancestors responded to God's covenant with them, and the dramatic round of the Church Year as seen in the homely events of our parish life. Rediscovering the Bible stories and restudying them in an effort to present them vividly and dramatically to the children can be very rewarding. Perhaps some day members of our class will be rereading these same stories and rethinking them in relation to their own adult lives as we do now in preparing for our class.*

Note that this teacher has recognized what most teachers find: the Church's heritage is constantly rediscovered when, with other people in the Church, we enter into the exploration of the basic issues within our lives. We often say that the teacher can learn as much or more than his children. Perhaps this is because we come upon the questions to which the Church's heritage speaks. As we live with the mem-



bers of our class, our ears and eyes are opened to what we have heard and seen time after time.

During the course of last year we evolved a class pattern that divided our hour together into three parts of varying length: conversation, concerns, and heritage. The first part was a sort of reunion conversation—just getting back together again after a week's life apart. What did we talk about? Family events, birthdays, excursions, who got sick and had to stay out of school, who made the Little League team—things like that. In the second part of our time together discussions sometimes grew out of this opening conversation: "John didn't make a team. He's still in the Cap League. Wonder how he feels about it?"

If this works as it did last year, we will often get into a discussion in which some children may reveal a realistic acceptance of their own limitations, others a reluctance to try for fear of failure—all kinds of things. Listening hard to what the children are saying, we will need to wrack our brains for a resource that has a bearing on the dilemma—something in the Prayer Book? The Bible? If something doesn't come to mind, we will need to think about it during the following week. Perhaps we can bring it up again.

Other topics likely to come up in the opening part of our class are community events, parish doings, or something like the baptism that took place this morning.

It's worthwhile noting the flexibility of procedures and the willingness to listen which are reflected in this description of a simple formula for lesson planning. If we know what we're doing (and a Task Area Description does help) almost anything can become a point of entry for the exploration of life and the exposure to heritage. The opening sentences of the following paragraph suggest the teacher's awareness that it is normally easier to get into a learning experience by using a "for instance" than by asking "What do you think about . . . ?" Generalizations and theoretical questions are usually not as productive as concrete situations and illustrations. It's well for a teacher to spell this out.

Usually, however, we have a plan for introducing the discussion period to follow our getting-together conversation. It may be a picture; it may be a story. It must be vivid, and there has to be a reason for using it. Usually the reason is that it may give us a fresh approach or a new perspective on some previously expressed concern. To reinforce the discussion stimulated by our opening wedge (picture, story, or whatever) we generally formulate a few leading questions of our own, but it may not be necessary to use them. Some children, in their eagerness to cooperate, will give you the answer they think you want, rather than the one they mean. Then it's a good idea to ask another child the same question. This can stimulate interrelation among the children; if they take issue with one another, enlarge the scope of the discussion. In the end there may be no single, right solution to the problem. Maybe we will make up a prayer asking God to help us solve it. I remember one class early last year in which we wound up a discussion by turning to the Lord's Prayer: "forgive us our trespasses, as we forgive those who trespass against us." We dis-

covered that some of our children said this prayer with many charming inaccuracies, in the rote of babyhood. Taking the Lord's Prayer apart and reassembling it in our own words occupied the third part of our next three classes, since the heritage of the Church is the subject of the third part of this typical class pattern I have been describing.

We want to underline Mrs. Valkenburgh's recognition of the value of interaction among the children in her class. She is not afraid to hope that they may "take issue with one another," not be "nice little boys and girls" giving the "right answers." Real interchange between children in a secure climate may free them from a future of false politeness and indifference as adult Christians—as well as free them to discover "redemption now."

We are thankful for a teacher who is able to find fourth-graders' inaccuracies in understanding the Lord's Prayer to be "charming"—not cute or shocking!

Here are some of the other things we may do in our "heritage" time:

1. Spend some time finding our way around in the Prayer Book.
2. The story of Joseph—reading and role-play.
3. What is Baptism? Communion? Confirmation?
4. Thanksgiving psalms and hymns; cutting out pictures for a montage of things we are thankful for
5. Making an Advent wreath
6. Planning and preparing a Christmas pantomime
7. Jacob and Esau—reading and talking
8. Lent—its meaning for us; prayer; missions; the story of Holy Week—what does it mean?
9. The stories about creation—read, talk, paint
10. The story of Noah—read, talk, and make a flannelboard picture

We may read most of the Bible stories from the Bible, getting our interpretative help from the manual, the children's reader, and the big commentary in our parish library.

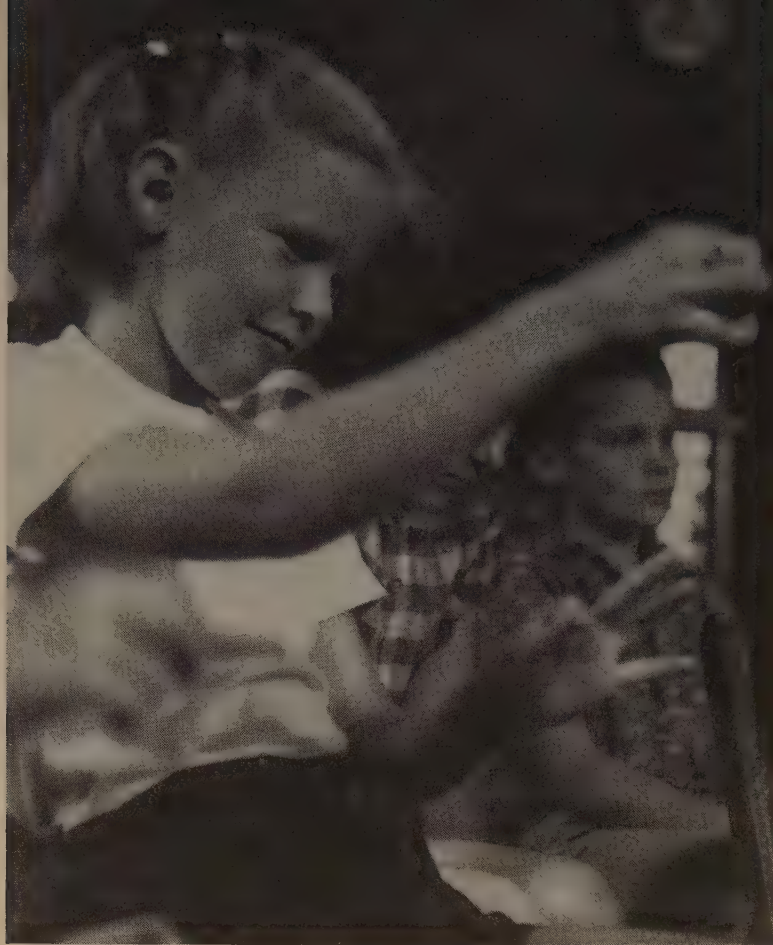
Sometimes we should reverse the order of our class pattern and begin with our heritage plan; sometimes we can omit the getting-together conversation entirely.

Such "planning ahead" with possible subjects for heritage learning can help your teaching team in week-to-week lesson planning. A listing of this kind will also help to free you from anxieties as to whether the children are learning anything. Long-range planning is also obviously just plain sense in ordering materials and audio-visual aids. But I wonder why Mrs. Valkenburgh laid out her heritage sections in this particular order? It might be helpful for the teacher and the observer to do some similar "educated guessing" for their exploration of daily experience.

This sample of a "Task Area Description" may help a teacher of any grade discover the value that lies in the hard work of writing things out. Used in consultation with your priest or director of Christian education, this description can be a real beginning to meaningful Christian education. Try it.



Pantomime is a classroom technique which helps even quiet children to express themselves.



*Creative dramatics can help to bring Bible stories to life for children from the nursery through junior-high-school grades*

## Creative Dramatics in the Classroom

by Francis W. Voelcker

How often have you wished that the great Bible stories would really touch the lives of your children? If you are like most church school teachers, you are more than likely to reply, "Quite often." You may have found that simply reading a story to your class does not often reach down to "where it matters." More than the sense of hearing has to be enlisted if your students are to incorporate the story into their being and experience. But how can you get beyond the just-hearing state? What can you do in a large class when you have only a fifty-minute session?

Creative dramatics provides considerable help in dealing with this problem. For our purposes, we will define creative dramatics as a dramatic production which does not have a set script but which is based on a story and produced entirely by the participants.

Most professional teachers would say that the goal is not a polished production, but rather a creative expression on the part of the participants. There are many possible procedures in creative dramatics. How can you use this tool with your class to bring Bible stories to life?

### *How to Proceed*

Generally speaking, creative dramatics begins with the reading of a story, a reading which is meaningful and in the language of the children. Then the children are asked to describe, in their own terms, the characters, theme, and plot of the story. Since a drama unfolds in terms of its characters, the teacher encourages the class to describe the characters in detail. What members of the class think the char-



... With very small children, some means of involving them before telling a story will help them listen more keenly.

acters are doing or trying to do, and how they think these characters feel about what is happening to them in the story, are both important. Then the children are asked to "put on" the characters. Pantomime is very useful at this point. If one of the characters is a king, the children will sit up as regally as possible, or perhaps they will don a royal crown.

The story is then divided into short scenes. A scene may be nothing more than a greeting, perhaps just "Good Morning, your majesty." How each scene might be acted is discussed, and then the children portray the scene. After the scene is acted out, it is criticized and often repeated. Scene upon scene is enacted, and finally a full continuous production emerges.

### Motivation

With very small children you will need to arouse interest and to involve them *before* you tell the story. This will help them to listen more keenly to the story itself. The author, in preparing kindergartners for the story of the Lost Sheep (St. Luke 15:3-6), asked the children to sit on the floor and draw a picture of sheep and lambs. He then asked them to tell about sheep and lambs they had seen. Many delightful episodes were recounted, after which he said, "I want to tell you a Bible story about a sheep that got lost." We went from the story to two scenes: how one would feel if one lost a very precious sheep and a scene where the children looked for and found the sheep. In this scene we tried to express how joyful it was to find the lost sheep. The point conveyed to the children was that our Lord took very good care of his children and was with them in all their difficulties.

Another method of motivation was chosen with a demonstration class of six- and seven-year-olds. The children were asked to describe a storm: What is lightning like? What is thunder like? How does it feel to be in a storm? They were asked to go to the piano and demonstrate thunder and lightning. All this was in preparation for the story of the Storm reported in St. Mark 4:35-41. We acted out the story as described by St. Mark emphasizing two things, the fury of the storm and the calm of our Lord. The point desired, beyond the point of the account, was that our Lord brings calm to our lives even in the most troubled moments.

### The Rich Man and Lazarus

Recently, the author was interested in helping children understand that self-concern can make us insensitive to even the most crying needs at our very doorstep. Creative-dramatics insights applied to St. Luke 16:19-21 communicated the point. This Bible passage is the beginning of the story of the Rich Man and Lazarus. The story tells us vividly that this rich man "was clothed in purple and fine linen" and feasted sumptuously every day. It describes the beg-

gar at the rich man's gate as being very hungry and foully diseased.

The children were asked to stand up and to suppose that there was a full-length mirror in front of them and that they were dressing in the most elegant clothes. Their valets and maids were handing them article by article. They "put on" each garment with great care, smoothing out the wrinkles and rearranging the clothing so that it hung just so. (It was interesting to note the smug expressions that came over their faces and the erect positions they assumed as they vested.) After they had "put on the character" of this rich man, they were asked how they felt. They responded that they had felt proud and very self-satisfied.

Then they turned to "trying on" the beggar Lazarus. They writhed; they held out their hands for food as if they hadn't eaten for a week.

We had only one scene: the rich man at his table being served by a retinue and the beggar groveling on the floor for food and then being thrown out. After the scene this point was made: when we are so self-concerned, even the most crying needs at our very feet are neglected.

Perhaps you will not get much further than "putting on characters," but even that is worthwhile when you want to get behind the words of your story. Try it with children from the nursery through junior high.

### Young People

Creative dramatics has been used with senior-high-school students. In New York City there are several groups of juvenile delinquents who are responding favorably to the teaching possibilities of creative dramatics. However, because of the level of sophistication of most senior-high students, the approach has to be well thought out and for the most part the stories have to be contemporaneous. In church schools role-play is usually more rewarding with high-school students.

Creative dramatics is not only fun for the youngsters, but *you* will find it fun, too.

### Resource Books

Few church school teachers will have the time or opportunity to set about producing an entire play through creative dramatics. Nonetheless, for those who want to go this far, a new book by Geraldine Brain Siks will be very useful: *Creative Dramatics, an Art for Children* (Harper & Brothers, 1958, \$4.50).

Other standard resource books are Lease and Siks' *Creative Dramatics* (Harper & Brothers, 1952, \$4.75) and Winifred Ward's *Stories to Dramatize* (Children's Theatre Press, Anchorage, Ky., 1952, \$4.75) and her *Playmaking with Children* (Appleton-Century-Crofts, 1957, \$3.50). Elizabeth Allstrom's *Let's Play a Story* (Friendship Press, 1957, \$1.95 paper, \$2.95 cloth) was reviewed in the May issue of FINDINGS.

Armilda B. Keiser includes dramatics in her book *Here's How and When* (Friendship Press, 1952, \$1.50 paper, \$2.75 cloth), as does Rebecca Rice in *Creative Activities* (Pilgrim Press, 1947, \$3.50).



# Your Parish and General Convention

by Richard Upsher Smith

The eyes of the entire Episcopal Church will be focused on Miami Beach, Fla., from October 5 to October 17, when the fifty-ninth General Convention and the twenty-ninth Triennial Meeting of the Woman's Auxiliary will be in session.

Every member of the Church can have a front seat at the Convention and the Triennial by means of radio and television and through the daily press. Not only are we represented officially by our bishops and deputies to General Convention and by our women's representatives to the Triennial, but also we can participate in these meetings ourselves at the parish level.

The General Convention is a "natural" for parish study and ought to have top priority in every parish and mission this fall. Clergy will undoubtedly preach about it. Every adult group, youth group, and church school class from fourth grade up ought to devote some time to study in order that our people can be accurately informed about their Church.

## Resources

Two National Council publications, *Forth* and *Churchways*, began in their March issues to release information and program suggestions about the Convention and the Triennial. In March, *Forth* explained the work of the Convention in "Dialogue With a Deputy" and carried pictures of leading meeting places in Miami Beach. In the May issue, the Rev. Powel M. Dawley wrote an article entitled "The Truth About the South India Question"; in the July-August issue Clifford P. Morehouse enumerated the chief issues and decisions to come before Convention. Among these are: the elec-

tion of the Presiding Bishop; reorganization of the House of Deputies; adoption of a program and budget for 1959-1961; the South India question and the status of negotiations for union with the Methodists; suggestions for Prayer Book revision; missionary work in industrial areas; peaceful uses of atomic energy; alcoholism; and questions raised by the Joint Commission on Social Reconstruction. Any one or more of these could be the basis of a parish study and report.

*Churchways*, in its March-April issue, contained a quiz, "What Do You Know About General Convention?" and in its May-June issue made several suggestions so that your "Parish Can Bring the General Convention to All Its People." Its September-October issue will present an appropriate program to follow the Convention.

Four standard reference books, all published by the Seabury Press, should be consulted for the information they present about the function of General Convention and the history of past Conventions. These are, *Chapters in Church History* and *The Episcopal Church and Its Work*, both by Powel Mills Dawley; *The Critical Years*, by Clara O. Loveland; and *One Faith and Fellowship*, a new missionary story of every diocese in the Anglican Communion written by the Rt. Rev. John S. Higgins, Bishop of Rhode Island. *Understanding the Episcopal Church*, a leader's guide for adult reading and discussion based on *The Episcopal Church and Its Work* will also be helpful. (The Seabury Press, \$.60)

Three National Council pamphlets are recommended: *What Is General Convention?* (\$1.00 per hundred copies), *This Is Your Triennial*

(free), and *You and General Convention* (\$.50). These pamphlets are available from the National Council, 281 Fourth Ave., New York 10, N.Y.

## Programs

With this wealth of material available, the problem will be to decide the particular topics and the methods involved in presentation. Parish-wide activities will be most appropriate for some aspects of the study. Officers or program committees of parish men's and women's groups should be included in these plans from the beginning, of course.

Adults will be obvious audiences, but do not forget your young people. They can share in some of the all-parish or adult programs, and they can devote one or two sessions of





**... General Convention,  
October 5–October 17**

their church school class or youth group to acquainting themselves with the ways in which their Church is governed and operated.

Church school classes, from fourth grade up, should also be informed about the Convention and the world mission of the Church. Juniors might like to color the notebook-size map of "The Episcopal Church in the United States." (Six cents each, 60 cents per dozen. A wall-size version costs \$.50.) This is a good time to show one of the missionary films which can be rented from diocesan headquarters or the National Council. Church school classes will surely be interested in magazine picture stories of General Convention.

Bulletin boards, whether in classrooms or in hallways, can help to catch the interest of your people. For example, you might post pictures of your bishop, your clerical and lay deputies to General Convention, and your delegates to the Triennial; announcements of parish meetings about General Convention; daily press reports from Miami Beach; and maps of the Church's work both in the United States and abroad. A chart illustrating the relationship of the General Convention to your parish on the one hand and to the National Council on the other will be sure to catch attention. (Such a chart will be found on page 12 of the leader's guide, *Understanding the Episcopal Church*.)

"The Church in Action," a clip-sheet sent to all Episcopal clergy by the National Council, will also provide up-to-the-minute information as the time of Convention draws near. Such material might be placed on the bulletin board or in your weekly bulletin.

Plan *now* for maximum coverage and explanation of the General Convention and the Triennial while they are in session. And when the deputies and delegates have left Miami Beach to return to their own parishes and dioceses, call on one of them to report to a parish meeting or to some other responsible group in order that you may share with them in carrying out the mandates of these supreme bodies of our Church.



St. Andrew's Church, Drayton Plains, Mich.

## What the Church is teaching week by week

by William Sydnor

### Trinity XVIII, October 5, 1958

#### THE THEME:

Knowledge is a gift from God.

#### THE EPISTLE. 1 CORINTHIANS 1:4–8:

St. Paul's epistles characteristically open with a salutation and a prayer for those to whom he is writing. In this passage he says that we are enriched by God's graciousness through Jesus Christ "in all knowledge."

#### THE GOSPEL. ST. MATTHEW 22:34–46:

For whatever reason the Pharisees came to quiz Jesus, they still found Him to be a teacher with great knowledge about the Law.

#### PSALM 48:

This psalm is a hymn in praise of God's greatness.

#### PSALM 112:

The wise man has respect for God's

commandments and shows it in his daily relationships (v. 5).

#### PROVERBS 2:1–9:

The sage counsels a youth to realize that wisdom, knowledge, and understanding come from the Lord. And it is from these that righteousness, justice, and equity stem.

#### 1 TIMOTHY 3:14–4:16:

An older first-century Church leader is giving advice to a younger one. He says that a good minister of Christ Jesus is trained in godliness, is nourished in the words of faith, and follows good doctrine.

### Trinity XIX, October 12, 1958

#### THE THEME:

Righteousness becometh the servant of God.

#### THE EPISTLE. EPHESIANS 4:17–32:

The author contrasts the Christian and the pagan ways of life. He urges his readers to "put on the new na-



ture, created after the likeness of God in true righteousness and holiness." (v. 24, RSV)

THE GOSPEL. ST. MATTHEW 9:1-8:

A tour de force would be necessary to make this passage fit into today's theme. The healing of the paralytic, however, shows the importance of the believing company as a necessary element for the releasing of God's saving power in the lives of men. (For comparison see St. Matthew 13:58.) This passage also throws light on the role of sponsors at a baptism.

PSALM 72:

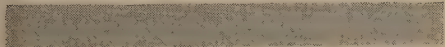
A court poet describes the ideal monarch. He will execute God's righteousness and defend the poor (vv. 1-2).

JOB 24:1-17:

Job, the beleaguered sufferer, is still the faithful servant of the righteous God even though he cannot find Him. His question and his condemnation of man's wicked treatment of his fellows were fully answered by our Lord in the saying, "If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him?" (Matt. 7:11)

TITUS 2:1-15:

This passage contains practical advice to Christians living near the end of the New Testament period. A Christian is intended to be a "model of good deeds" and "in everything . . . adorn the doctrine of God our Savior." (vv. 7, 10, RSV)



Trinity XX, October 19, 1958

THE THEME:

Beware of ungodliness.

THE EPISTLE. EPHESIANS 5:15-21:

This passage is the end of a section contrasting Christian and pagan living (4:17 through 5:20; see the comment on the Epistle, Trinity XIX). Do not let the times slip through your fingers, St. Paul says in effect. He concludes with advice which leads to the next section on family life; "submitting yourselves one to another in the fear of God" is a genuine aspect of Christian fellowship.

THE GOSPEL. ST. MATTHEW 22:1-14:

The heavenly banquet is for the godly, not the ungodly.

PSALM 11:

Come what may the godly man trusts in the Lord. He finds favor in God's sight. Note how pertinent verses 1-3 are for today's threat of nuclear warfare. The godly man finds his consolation in the fact that dire events do not change God. He is still Lord over all—His "seat is in heaven"; yet He is near to His people—"The LORD is in his holy temple." (v. 4) He is still the righteous Lord who loves righteousness (vv. 5-8).

PSALM 12:

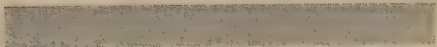
The psalmist is troubled at the prevalence of wickedness among the people of his generation and calls upon the Lord for help (vv. 1-4). The poet finds his answer in remembering a portion of the writings of the prophets. In the course of his prayer he quotes the passage from memory (vv. 5-7). We are not quite sure of its source; perhaps it is Isaiah 33:10-12. Here is an example of the meaning of Romans 15:4 (Prayer Book, page 92); he who knows the Scriptures finds strength and hope in them.

MALACHI 2:14-17:

The prophet speaks out in the Lord's Name against divorce. Breaking the marriage vow is evil in God's sight.

ST. MATTHEW 19:3-9a, 13-15:

This passage condemning divorce and blessing children is of a piece with the Malachi lesson. We find unity in the passage when we realize that building wholesome family relations is a major way in which we bless our children. A Christian home is intended to be "a haven of blessing and of peace." (Prayer Book, page 303)



Trinity XXI, October 26, 1958

THE THEME:

The armor of God.

THE EPISTLE. EPHESIANS 6:10-20:

An explanation of the meaning of Christian teaching for daily living comprises the second half of Ephe-

sians. It is divided into four exhortations—to promote the unity of the Church (4:1-16), to have done with pagan ways (4:17 through 5:20), to develop mutual concern in Christian family living (5:21 through 6:9), and to put on God's armor (6:10-20). Christian living is often explained in a military analogy—Prayer Book, page 280, and Hymns 557 and 560.

THE GOSPEL. ST. JOHN 4:46-54:

The account of the healing of the nobleman's son does not fit into today's theme. However, the similar incident in St. Luke 7:2-10 might be suggestive.

PSALM 76:

This victory hymn in praise of the glorious God gives us some of the Old Testament roots of the name "the Lord of hosts [armies]" which is so familiar a name for God. (See the Sanctus, Prayer Book, page 77, and Psalm 46:7.) Those who are faithful to God as their Commander-in-Chief put on the armor of His forces.

PSALM 121:

This pilgrim's psalm does not contain military analogies. However, "My help cometh even from the LORD" (v. 2) is written from the same point of view as "Put on the whole armor of God." (Eph. 6:11)

ISAIAH 59:15-21:

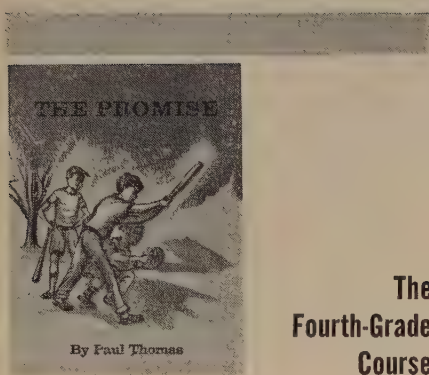
One of the great promises found in Second Isaiah (Chapters 40 through 66) is right here. God arms Himself as a warrior in order that He may do battle on behalf of His community. This is the deep conviction which gives today's Epistle strength and meaning. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Now we can see this as a great deal more than just a figure of speech.

II CORINTHIANS 10:1-7, 17-18:

In this strong passage the Apostle describes the Christian's warfare: "the weapons of our warfare are not worldly but have divine power to destroy strongholds." (v. 4) Here is suggested the power of the Cross in contrast to worldly power. Here also is the kind of thinking which should characterize our annual observance of Lent.



# THE Seabury Series



## The Fourth-Grade Course

*Teacher's Manual, Right or Wrong?*  
(Rev. Ed.), 160 pages, paper bound.  
\$1.95 a copy

*Pupil's Resource Book. The Promise*, by Paul Thomas, 224 pages, paper bound. Illustrated in two colors by Howard Simon. \$2.15 a copy

"Fourth-graders are Old Testament people." This statement from the teacher's manual for the fourth-grade course of the Seabury Series gives validity to the title of the completely new pupil's reader, *The Promise*, and intimates that the deepest need of this age group is to have their literal-minded, eye-for-an-eye, tooth-for-a-tooth relationships transformed by Christian love and forgiveness, the marks of life in a redemptive community. The way in which this transformation can come about is the theme of *The Promise*, a story of the Parker family, father, mother, Jack and Suzanne, younger brother Sammy, and dog, Magurk, told through vignettes of typical nine-year-old experiences which will delight fourth-graders, and with insights into the concerns of this age level which their parents and teachers will appreciate. Here is no dull, pseudo-theological fiction, but a credible account of the impact that a whole-hearted striving toward

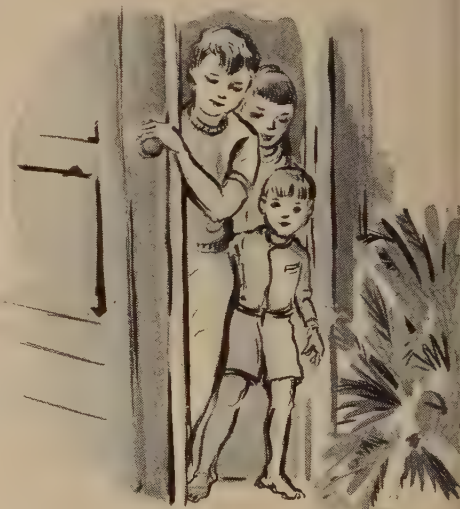
Christian living can have on an average family. Father discovers that going to church with his family, instead of sending them, awakens hitherto unrecognized responsibilities and privileges, and the children discover that family discussion of their activities in the light of their religious experiences together eventually commits them to new ways of association with their schoolmates and friends. The conversations as well as the activities of the Parker family are strictly twentieth-century space age! Jack, on returning from church, remarks to the family assembled at the dinner table, "... The Bible reading went by me like a supersonic jet. Wow! I heard it, but I didn't see it." The family agrees that their corporate ignorance must be dispelled and launches into a series of Bible study sessions that highlights the remainder of the reader. This integration of Bible stories into the basic structure of the reader is designed to serve two purposes: not only to delineate clearly the relevance of the Bible to the daily lives of Christians, young and old, but also to encourage families who read *The Promise* together to carry on Bible study as a regular part of their family devotional life.

*Right or Wrong?*, the teacher's manual for the fourth grade, has undergone a thorough revision and both presentation and order are much improved. The chapter on age-level characteristics of the nine-year-old, for example, not only analyzes the major characteristics but follows each analysis with specific suggestions as to how that particular characteristic can be put to use in the learning situation. This chapter is followed by an exploration of the chief content areas of the course: the daily experiences of fourth-graders, the Bible, and the Church

Year. None of these areas, it is pointed out, can be compartmented, but each is treated separately for simplicity's sake before the crucial chapter, "Making Your Plans," is undertaken. The chapter dealing with Bible stories and their uses is especially helpful, presenting first considerable background material to make the teacher feel at home in the use of the Bible and following this with sections on "Using Bible Stories in Class" and "Methods of Presentation," the latter including a correlation of the use of the children's reader at home with the classroom use of Bible material.

The chapter on the Church Year is similarly broken into sections of background information for the teacher, and "Facts for the Class," followed by suggested "Activities" for each of the major seasons.

By the time the teacher has absorbed all the material up to this point there will certainly be no complaint that more content is needed. Lest panic be induced by this super-



From *The Promise*





From *The Promise*

# speaking of Books

## Moral Education in Christian Times

By E. B. Castle. Published by George Allen and Unwin Ltd. 1958. Distributed by The Macmillan Company. 396 pages. \$6.75

This book is quite timely and should prove valuable to clergy, headmasters, and teachers who are now concerning themselves with the basic problems of moral education. Careful documentation throughout the book, together with a select bibliography and an index at the end, makes the book of practical use for reference. Parents and other persons concerned with youth would find the book helpful in understanding the complexity of the problem facing educators in the field of moral teaching.

The author of this book begins with an explanation of the Jewish and Hellenistic foundations of Christian education. He then places our contemporary problems in discipline and morals within their historical setting. Throughout, he demonstrates a grasp of the basic problems involved and gives color and depth to the history of education. Actual practices in schools in England and Western Europe are contrasted with the views of philosophers and pioneers of the respective periods covered.

The book embraces diverse and wide areas of thought and development in the field. Moral education and discipline both in the school and the home are covered effectively beyond the limits of ethics and psychology. The author gives the history of educational ideals and a critical study of the purpose and methods in moral education.

Those who are familiar with the history of education will find this book stimulating. Its author gleans the substance of moral teaching inherent within the historical development of education and flashes it

against the screen of historical thought and practice. Teachers and other educators alerted to the need for moral and spiritual emphasis today will find a ready grasp of the problems here and an encouragement toward their solution.

(The Rev.) Clarence W. Brickman  
Unit of Parish and  
Preparatory Schools  
Department of Christian Education

## The Church Redemptive

By Howard Grimes. Abingdon Press, 1958. 191 pages. \$3.50

There is a developing tradition in Christian education associated with certain names and books. James D. Smart's *Teaching Ministry of the Church*, Lewis J. Sherrill's *The Gift of Power*, Reuel Howe's *Man's Need and God's Action*, and Charles Kean's *The Christian Gospel and the Parish Church* are in this tradition, along with the more recent *The Church School*, by Paul H. Vieth. Howard Grimes, of Perkins School of Theology, joins this group with this book on the Church in relation to Christian education.

The first part of *The Church Redemptive* is a statement of the nature of the Church, reflecting the latest and best thinking about the Bible and the Church. The author sees the Church as the Body of Christ, as the people of God, and as a fellowship of the Holy Spirit. In these chapters he digs below the surface and sees the significance of the Church as it ought to be for Christian education. This section ends with a statement of the call of God, which is not something restricted to the ministry and other professional workers but which involves the company of all believers.

With this setting, the second part speaks of the mission of the laity. Here is the point at which every church school teacher will take no

abundance of subject matter, the chapter on "Making Your Plans" clearly states that not all aspects of all these areas are to be covered in any one year. There follows excellent practical advice in terms of preliminary planning, such as setting up a notebook for the year, visiting the classroom to assess its possibilities or lack of them, studying the children's reader, getting acquainted with FINDINGS, especially "What the Church Is Teaching Week by Week." The role of the observer is carefully explained. The importance of consultation with rector, director of Christian education, or other supervisory personnel is also stressed. Suggestions for structuring the year's teaching on a broad base are outlined, and finally there is a thorough exploration of the week-by-week planning process, including a session-planning blank, a Things-to-Do chart, and sample class plans worked out in detail.

The final chapters, "Some Teaching Techniques" and "Some Suggested Activities," will be helpful both to veteran Seabury users and to the neophyte in the church school teaching program. Much of what has hitherto had to be sought out of bibliographical lists has here been assembled for easy access. The Appendix contains a useful section on "Stories to Start and Enlarge Discussion," most of which appeared originally in the body of the 1955 teacher's manual, and an annotated bibliography, concluding with a limited list of audio-visual resources.

Frances Moulton  
Director of Christian Education  
Missionary District of Spokane



tice. Man's basic response to God in worship is the start of our understanding of the mission of the Church. From this, the author moves to the nurturing life, the group life, and the outreach of the Christian fellowship. This involves all persons of all ages within the community of the Holy Spirit, for all are members of Christ. The lay leadership of the Church is essential in achieving these goals, not only in terms of teaching and witnessing, but also in terms of administration.

This is an exciting book, based on the best current scholarship and yet not difficult to read. It has an adequate bibliography and a usable index, which make constant reference possible.

R.C.M.



## Reflection Books

Association Press, 1957. \$.50 each

Here we have another assortment of the little paperbacks which are destined to have a wide use, provided Church people supplement the "general public" as buyers.

The first books in the Reflection series were reviewed in part in the October, 1957, issue of *FINDINGS*. Here we wish to call attention to eleven later titles. It will be noted that many of the books are abbreviations of works published earlier in more expensive editions. However, each is a complete book that has not lost any of the value of the original in being condensed.

Professor Seward Hiltner of the University of Chicago, a noted authority on pastoral counseling, writes *Sex and the Christian Life*, in which he gives a Christian interpretation of the role of sex in human experience against the background of actual practices and historical views.

*What the Christian Hopes for in Society* gathers from the journal *Christianity and Crisis* brief essays by John Bennett, Paul Tillich, Reinhold Niebuhr, and others. Enough said—high level, penetrating!

A classic by Professor Robert L. Calhoun, *God and the Day's Work*, represents one of the basic formulations of the meaning of Christian vocation. Albert N. Williams gives a journalistically apt survey of *What Archeology Says About the Bible*. Professor John L. Casteel's *The Promise of Prayer* gives the reader a review of classic analyses of the prayer life in terms of adoration, forgiveness, thanksgiving, petition, and so forth, along with a chapter on "The Communal Life of Prayer" and one on "Devotional Reading."

*Ten Makers of Modern Religious Thought* presents crisp introductions to the thought of Karl Barth, Emil Brunner, Martin Buber, Rudolph Bultmann, Sören Kierkegaard, Reinhold Niebuhr, Walter Rauschenbusch, Albert Schweitzer, William Temple, Paul Tillich, who are themselves competent theologians or teachers of theology.

In *Modern Man Looks at the Bible* William Neil of the University of Nottingham provides guidance into the liberating message of the Bible "that men are meant to become sons of God." In *Religion and Health*, a symposium of essays from *Pastoral Psychology*, Dr. Simon Doniger, of that magazine, collects essays by Paul Tillich, Frederick Grant, Cyril Richardson, Wayne Oates, John Millet, Gotthard Booth, and Walter Muelder.

Other new titles are *The Bible When You Need It Most*, by T. Otto Nall, editor of the Methodist paper, *The New Christian Advocate*. *Denominations—How We Got Them* is an abridgment of a larger book by Stanley I. Stuber. *Questions and Answers in Religion* is written by Jack Finegan, New Testament professor in the Pacific School of Religion.

Certainly adult groups—and in some cases, high-school students also—will find that the Reflection Books bring to mind areas for discussion as well as provide useful materials for their enrichment.

Churches wanting to add these books to their literature sales tables may apply to the publishers for an attractive rack which will hold copies of all the titles now available. (See picture.)

(The Rev.) Kendig Brubaker Cully  
Seabury-Western Theological  
Seminary, Evanston, Ill.

## The Church School

By Paul H. Vieth. Christian Education Press, 1957. 279 pages. \$3.50

The subtitle of this book describes it fully: "The Organization, Administration, and Supervision of Christian Education in the Local Church." It is practical, simple, detailed. The final chapter lists in question form the 250 problems in church school leadership which the book attempts to answer.

The reader will find help in such matters as how to set up a committee on Christian education, understand the purpose of a curriculum, plan for special days, arrange and plan for worship, recruit and train teachers, enlist parents' help, keep good records.

The author claims that he has included both theory and practice, but the emphasis is on the practical application of methods to improve the church school. Superintendents of Episcopal parishes will find this book useful but will miss the theological discussion which is so prevalent in all publications of our own Department of Christian Education.

Frances M. Young  
Church of the Redeemer  
Baltimore, Md.

## A Companion to the Bible

Edited by J. J. Von Allmen. Oxford University Press, 1958. 479 pages. \$6.00

The editor has provided a clear statement of the objectives of the book: "a popular manual of biblical theology the principal ideas of which are classified alphabetically."

Perhaps the best way to evaluate this book is by comparison with Canon Alan Richardson's *A Theological Word Book of the Bible* (The Macmillan Company, 1951) which should be a familiar friend to many readers of this review. The books are comparable in objective and format, and both are of great value. Selection of words is of necessity closely limited; there are many terms appearing in one book that are lacking or inadequate in the other. *A Companion to the Bible* has excellent articles on such words as *cup*, *door*, *dove*, *Israel*, *money*, and *slave* that are omitted by Richardson's book. Words dealt with by both books receive valuable illumina-



nation from approaches given by authors of different backgrounds.

The articles in this work are well-written, clear, concise, and easy to read. They are written by a group of Swiss and French Protestant scholars, some well known and highly regarded.

This is one of the books that belongs on the reference shelf of everyone having a teaching function in the Church, and will be a valuable source book for advanced classes in the educational program. It is a book that will have a lasting value and will be referred to frequently.

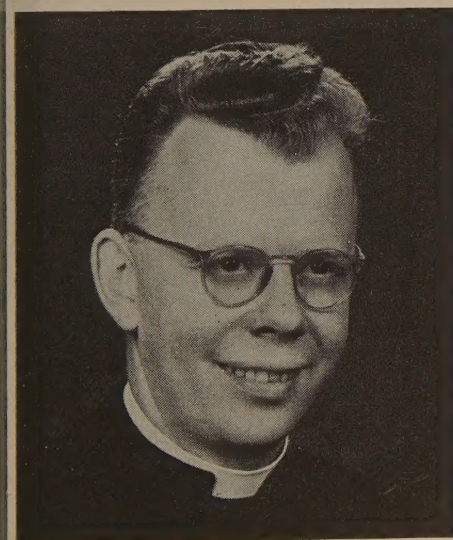
(The Rev.) James L. Jones  
Philadelphia Divinity School

## Christian Education of Adults

By Earl F. Zeigler. Westminster Press, 1958. 144 pages. \$2.75

This is an interesting and helpful survey of the field of adult education in the Church. It gives guidance in understanding adult needs at various ages, and sets forth the principles of effective programing for each group. It surveys the different goals set forth by the various churches. (The goals for the Adult Division of the Episcopal Church are included on page 56.) After examining the goals, attention is given to applying these goals to organizing and planning for work with special groupings—young, middle-aged, and older people. As a guide for evaluating and stimulating programs for adults on the parish level, this book will be a welcome resource.

(The Rev.) A. Donald Davies  
Department of Christian Education



The Rev. Smith L. Lain

# ITEMS

## Christian Education dinner at General Convention • Personnel changes • Recommended articles

**SPEAKERS** at the Department of Christian Education dinner at the General Convention in Miami Beach, on Thursday, October 9, will be the Rt. Rev. Angus Dun, D.D., Bishop of Washington, and Mrs. Theodore O. Wedel, an elected member of the National Council, Chairman of the Advisory Committee on the Church and Group Life Laboratory project, and President of the United Council of Church Women. Toastmaster will be the Rt. Rev. Walter H. Gray, D.D., Bishop of Connecticut, member of National Council from the First Province and Chairman of the Department of Christian Education.

**THE REV. ELSOM ELDRIDGE**, Executive Secretary of the Leadership Training Division for the past three years, has resigned to accept a position as director of the Educational Center of the Diocese of Missouri. He will assume his new duties in September. His successor in the National Council post is Dr. Johanna Mott, who has been the Executive Secretary of the Training Program for Parish Assistants in Christian Education.

The Rev. Smith L. Lain has joined the Department of Christian Education as Associate Secretary of the Division of Curriculum Development in charge of materials for very small church schools. He will continue the work begun a year ago by the Rev. Ira A. England, Ph.D., who has been transferred to the Unit of Evaluation. The Rev. Mr. Lain has served in the Tioga-Tompkins Counties Mission Field in the Diocese of Central New York and comes from a year's special work at the National Town-Country Church Institute at Roanridge, Mo.

"The Bible: God's Search for Man" is the theme of the April 5, 1958, issue of *Presbyterian Life*. It is edited by J. Carter Swaim, Executive Director of the Department of the English Bible of the National Council of Churches. Copies of this special edition are available from the N.C.C.C. Department of Publications and Distribution, 120 E. 23rd St.,

New York 10, N.Y., at 15 cents each or 10 cents each for 25 or more copies in bulk.

**MEN AND WOMEN** responsible for planning adult programs at the parish level should make careful study of the May-June issue of *Churchways*, which devotes nine pages to "Program Planning for Adults." Suggestions are made for every phase of the Church's life and work. *Churchways* is issued five times a year and costs 25 cents per year. This indispensable magazine ought to be placed regularly in the hands of all parish leaders for the wealth of resources it suggests.

"REWARDS AND PRIZES," an article by Lillian M. Boyd which appeared in *Children's Religion*, is available in pamphlet form and will be of interest to church school leaders who may be considering whether to make awards this year. Miss Boyd is field secretary in the Department of Christian Education, Diocese of Massachusetts. The pamphlet may be ordered from the Board of Home Missions, Congregational Christian Churches, 14 Beacon St., Boston 8, Mass., at 5 cents each or \$3.00 per hundred.

A SERIES OF nine "family night" suppers in six weeks was held last fall at St. Matthew's Church, Evanston, Ill., to help parents and teachers get acquainted with the children's church school teachers and to learn at first hand about church school plans for the year ahead. A good idea for your parish or mission?

## FREE COPIES

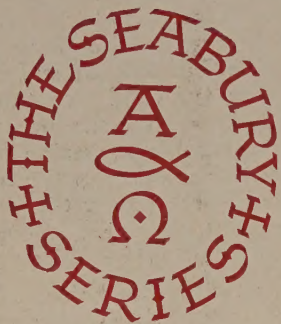
Free copies of **FINDINGS** are available for examination by church school teachers. They may be procured from the Circulation Department, The Seabury Press, Greenwich, Conn. Whenever possible, such requests will be filled with the current issue.



# THE Seabury Series

MATERIALS FOR CHRISTIAN EDUCATION

*prepared at the direction of General Convention*



A total program of Christian Education  
from nursery class to high school  
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For Fall 1958

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